

of the Gospel, such as cover the full range of social domestic and business life, yard for yard, dollar for dollar, measure for measure, and, when dealing with the poor, the measure heaped up and running over. The abstaining from all lusts, vices and the appearance of evil. In short emotion and practical are understood to be so blended in profession and experience that the rejoicings of peace within are the resultant elements of events of daily walk of life and teachings of Christ.

THE CELEBRATION OF HOLY COMMUNION

is in exact imitation of that instituted by the Lord. The washing of feet, John 13:1-20; The full evening meal, Luke 22:15-17; The cup and loaf, Luke 22:17-23. These typify in their order: 1st. Obedient spirit, and pure heart. 2nd. The fullness of communion in the coming kingdom—the marriage feast, of the lamb, also the equality and family relationship of the church. 3rd. The memorial of the Lord's death and the anticipatory celebration of his second coming. Non-resistance, non-swearing, and non-conformity to the world are distinctive claims of the church as is also the apostolic salutation—the salutation of the holy kiss.

The church under the leadership of Alexander Mack grew rapidly in numbers and influence. Other ministers were ordained, other churches organized until increasing numbers aroused such jealousy and opposition that imprisonment and torture became common elements of menace. Finally driven by the scourge of relentless persecution that swept the German empire in the early part of the eighteenth century, they set sail for America where they could exercise those liberties of conscience in worship which they felt bound by their hopes of salvation to practice.

THE FIRST SETTLEMENT

was formed at Germantown, Pennsylvania. Few in number, at first, the American church received constant accessions from conversions and incoming emigrants until they found it advisable to separate into several small colonies. From these all the great brotherhood at present existing has grown.

Christian Sauer, a man of much learning and piety became

THE FIRST BISHOP

and pastor of the Germantown church. By force of natural endowments he became the active leader of the American church. A printer by trade, he conducted a general publication house in which, under his personal supervision, was published

THE FIRST AMERICAN BIBLE,

a few copies of which are still in existence. He organized

THE FIRST SUNDAY SCHOOL—

a Sunday afternoon gathering of young people for the reading and study of the Holy Scriptures—known to the Christian church. At first

THE CHURCH WAS PURELY CONGREGATIONAL

character, each congregation being presided over by a pastor or elder. In some cases, however, the church was presided in all matters of discipline and counsel.

As congregations multiplied and questions of polity arose the general councils of elders and bishops were called for consultation and advice. These finally evolved into what has since been known as

THE ANNUAL OR YEARLY MEETING.

At first each congregation was officially represented by its elder or bishop. Several days were occupied in grave discussion and consultation. The evenings and Sundays were given over to prayer, preaching and hand shaking, the whole of which closed with a solemn love-feast, including the celebration of feet-washing and holy communion.

As the church spread over different states, the brotherhood was finally by agreement,

DIVIDED INTO DISTRICTS.

Delegates were then selected from among the bishops by the district meetings, two from each district. These, in the aggregate, became the standing committee, the official body of the annual meeting whose unanimous decision in all questions presented for solution, and controversies for adjustment, was accepted as

THE FINAL LIMIT OF APPEAL.

But at first all decisions by the annual meeting were accepted as advice only. And in that spirit and to that extent alone were they given. The decisions of conference were printed into minutes, which were carried home and read to each congregation and thus general unanimity was preserved throughout the church. More and more, as the years advanced, the standing committee assumed greater authority, until finally its decisions took on the form of positive precept, and its utterances were promulgated as mandates, disobedience to which entailed ostracism, and in numerous instances suspension and absolute expulsion.

A CHURCH UNIFORM

was established, the cut of the hair and beard were legislated upon; bonnets and caps were patterned for the ladies, obedience to which were made conditions of approved membership. Against the clear record of the early church, Sunday school, prayer meetings, revival meetings and institutions of learning were legislated against in the most radical and absolute way until the spirit of evangelism and progress was almost eliminated from the church. In the year 1878 a new church

THE PROGRESSIVE CHRISTIAN,

was established at Berlin, Pennsylvania, edited and published by H. R. Holsinger and J. W. Beer. It soon became the medium for all the progressive spirits in the brotherhood. Vigorous editorials were written against the assumption of authority and proscriptions of the annual meeting; against the retrogressive spirit of the ruling elders; and against the dress restrictions, and all the exclusive and oppressive burden of discipline placed upon the shoulders of the membership. The paper created a universal sensation in the church.

The younger and more liberal element hailed it as the friend of liberty and the light of a new dispensation, and flocked to it as to the harbinger of a brighter day. But the elders and bishops, the ruling power, the keepers and holders of the faith, condemned and denounced it. The editor was proscribed by district meetings, condemned and then tried by annual council, correspondents to the paper were locally ostracised, and, finally at the national convocation held at

MILFORD JUNCTION, INDIANA, JUNE 1882.

H. R. Holsinger, senior editor of the paper, was unconditionally expelled from the church, and, S. H. Bashor, who the year previous had taken Elder J. W. Beer's place, on his resignation, was suspended from the ministry. A meeting of the friends of reform was called for Ashland, Ohio, two weeks after the Milford convocation adjourned, but decided to take no definite action until the following year, hoping that some compromise could be effected in the interval.

But the machinery had been set in motion, and the ruling authorities continued the work of expulsion. From the suspension of individual members to the expulsion of almost entire congregations the work went on. In June, 1883, the adjourned meeting of Ashland, Ohio

CONVENED AT DAYTON.

in the Academy of Music. There were present about seventy-five clergymen and about seven hundred laymen. Long and earnest discussion ensued as to what should be done.

FOUR METHODS OF ACTION

were considered.

First—Retract the position taken on questions of polity, doctrine and discipline, go back to the church authorities, recant and plead clemency and reinstatement.

Second—Disband and seek homes in other Christian organizations each as taste and conviction dictated.

Third—Yield all Christian faith and practice and drift with the tide of the non-professing world.

Fourth—Reorganize on the doctrine and principles of the early church, with all the customs and traditions of the annual meeting abrogated.

The first they could not do without stultification, the second without radical change in social and doctrinal views, and the third without spiritual and moral ruin. The fourth was

THE FINALLY ACCEPTED ALTERNATIVE.

Believing that Christ came into the world to create, not churches and organizations, but a distinctive race or type of men and that the distinctive Christ type could be best produced by the methods and instruments suggested by Himself, they decided, therefore, to associate together in the use of all those instrumentalities characteristically New Testament and Apostolic in establishment.

They held that a church or society is of value to the world in proportion to its ability to produce the Christ type. They saw much of society polished and refined, but saw no Christ. They saw many organizations not possessed of the Christ type, but saw no Christ. They were in a mill with a c. ms. advanced christianity. "Best christian society," "Progressive theology," "eliminated ignorance," and other high sounding terms applied by popular churchmen to their own schools in contradistinction from themselves. They were dazzled with all those euphonic titles and especially stood in awe of the mighty giants of the

"SCHOOL OF HIGHER CRITICISM,"

but not easily deluded with flash and fancy and things of sound and pretense, they studied the question from the standpoint of character as manifest in the Christ life and energized by the Christ teaching. They saw in the church from which they came, with all its devitalized forces from overburdened tradition, the highest possible type of developed manhood. From whence they came a man's word was as good as his note, worth one hundred cents on the dollar. The poor were never sent to the alms-house, but cared for by themselves. The hungry were fed, the naked clothed, the stranger entertained. The sick and the afflicted were ministered unto, while individual and neighborhood broils and litigation in the courts were almost unknown. They knew that for exalted and substantial qualities of citizenship, universal credit, even by enemies, was theirs, and further that all this sound, robust integrity of life was the direct outgrowth of earnest intention to emulate and imitate the personal teachings and life of Christ, even to the washing of the saints feet and the salutation of the Holy Kiss.

So then, that the Christ type of life, so richly manifest in the liberal congregations of their previous church connections as the vital outgrowth of fidelity to primitive doctrines and instruments, might be maintained to even a fuller degree, they resolved to cling to it with the rubbish of tradition removed.

Other could uselessly spend time in learned strife over fanciful theories, but they would direct their energies to the development of full Christ-like character. Full faith with them meant a full life of absolute fidelity to all Christ taught. To be Christian is to be like Him in all the ramifications of daily and practical conduct. When you begin tampering with gospel forms and gospel commands the spirit of reverence and fidelity is in ratio weakened and deranged. From baptism to feet washing, from truth speaking to square dealing, and from human brotherhood to all merciful measure. Absolute fidelity to the example and teaching of Christ builds up moral forces, strengthens the integrity of the heart and all the richer and finer qualities of the soul.

The church was therefore organized with the New Testament as

ITS SOLE RULE OF FAITH AND PRACTICE.

Its fundamental statement is "The Bible, the whole Bible, and nothing but the Bible." We speak when it speaks, are silent when it is silent and do with joy as a merciful privilege all that which it enjoins.

It is congregational in government and measures its approved membership by the moral code of the Bible—not in mere abundance of open profession, but

in the actual element of practice. In ceremonial service it is primitive and apostolic, holding to

First—Trine immersion as the necessary act of induction into the body of Christ. Matt. 28:19, Gal. 3:27, Rom. 6:3,7, and this of believers only.

CHILDREN ARE JUSTIFIED WITHOUT BAPTISM,

not having been guilty of sin, all they need for full salvation is what all justified beings need, viz: The resurrection from the dead.

Second—Feet washing in the ceremonial sense after the example of Christ. John 13:1-20. The full evening meal in celebration of the last supper. Luke 22:14-24. The cup and loaf that shows forth His death till He come, Luke 22:18-23, constitute the service of Holy communion.

Third—The salutation of the Holy kiss as a distinctive christian greeting Romans practiced principally on Holy communion occasions.

Fourth—Anointing the sick with oil in the name of the Lord. James.

Fifth—Last and not least the church holds that Sunday schools, prayer meetings, Bible classes, colleges and all institution of learning in which moral and mental forces are developed are the legitimate instruments of the church to be used in its work of elevating and saving the race.

Ten years have now passed since the organization of the church. Its average ratio of

ANNUAL INCREASE FOR THE TEN YEARS HAS BEEN FIFTY PER CENT,

and future promise of growth is greater than past fact. Churches have been organized in seventeen states of the Union, and with an able and growing ministry, a splendid corps of active workers, fine churches with all the modern conveniences, well organized missions, Young Peoples' and Ladies Aid societies, we are hand in hand with the great body of Christ—looking to and laboring for the final redemption of the race.

As Harvard, Yale, John Hopkins and other great educational institutions retain text books of long standing because they are found most efficient in training and developing the mind so the Brethren church prefers those doctrines and ceremonials which are purely apostolic to any thing of modern invention, because they have in all the past proven their efficiency in the production of the highest standard of christian life. But with other societies, other methods and other instruments which better human conditions and bring men closer to the Christ life we extend the fraternal hand.

MINUTES OF THE NATIONAL CONFERENCE OF THE BRETHREN CHURCH, HELD AT WARSAW, INDIANA, AUGUST 21-25, 1893.

(Continued from last week.)

It was moved, seconded and carried that the sense of the Conference be expressed in a resolution to the effect that the committee for its work, adjourned to meet at 1:30.

AFTERNOON SESSION.

The session opened with devotional services, conducted by Martin Shively. The minutes of previous session were read and approved. It was moved, seconded and carried that the literature issued or endorsed by the Brethren Book and Tract Committee, and the BRETHREN EVANGELIST, and that only, shall be issued by the authority of the National Conference of the Brethren church.

The Brethren Book and Tract Committee was instructed to get its work done where it can be done the cheapest.

J. A. Allen Miller, R. K. Binkley, and Isaac Ross were appointed a committee to nominate members of the Brethren Book and Tract Committee. The old Committee was nominated and re-elected.

A recess of five minutes was given.

The report of the Brethren Publishing House was called for. C. Rowland read the financial report, which, on motion was adopted, subject to such alterations as may be necessary. The editor's report was read by S. J. Harrison.

On motion a committee, consisting of B. C. Moomaw, Dr. Pearson, and C. E. Deffenbaugh, was appointed to audit the report.

Adjourned to meet at 7 o'clock.

THIRD SESSION. TUESDAY EVENING, AUG. 23.

This session was devoted to a lecture or sermon by J. D. McFaden. Subject: "Keys to Success."

FOURTH SESSION. WED. MORNING, AUG. 22.

Session open with devotional services, conducted by I. D. Bowman.

The following report was made by the Finance Committee:

REPORT OF FINANCE COMMITTEE.

We, the Finance Committee of this Conference, find a balance due and unpaid from last year's conference, in the aggregate, \$15, which amount we recommend paid out of the first funds of this Conference.

That we recommend for raising funds for this Conference the plan adopted at last year's conference for the payment of \$1 by each delegate to this conference.

That all claims be presented for payment to this Finance Committee, who, when allowed, will